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The Christian Church Moves Forward

An Editorial

Guiding Principles for World Peace

A Statement

Keep the C. P. S. Dome Open

Roger W. Drury

Among Those Present at Delaware

Remember Calvary

Logan W. Smith



The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For March 29—Christ Transfigured Meets Human Need

(Luke 9:28-43a)

FROM VISION TO SERVICE

This lesson shows the logic of the occasional sign on a meeting house, "Enter to Worship, Depart to Serve." Our lesson today includes some of the deepest elements of worship and winds up with a ringing example of service.

The preacher has long heard that he should not have any special friends in his congregation. We wonder if the same idea would be applicable to Jesus, the Great Teacher, the Great Preacher. For here we see again that he had an outer and inner circle of friends. No doubt there were hundreds who counted themselves followers of the Master; yet they were not included in the Twelve. The Twelve formed an exclusive group to be specially trained for places of leadership. Then within the Twelve we find Peter, James and John, truly an inner circle in the friendship and life of Jesus. If a preacher followed the practice of Christ in this matter, would he not have an inner circle within the congregation?

Of course no matter how close the inner circle may be, there are times when even they undoubtedly will fail to recognize the crises of life—as when Peter, James and John slept in the garden during the hour of great trial. You and I may have tried and trusted friends—but there are paths which they cannot travel with us; trails we must go alone or trails which only our Divine Friend walks with the Christian. Jesus understood that no one could go all the way with him, so how kind he was in the face of their failure! Even to a good friend a crisis in the individual life may seem to be only an insignificant episode.

The Transfiguration is a familiar theme to us all—but have we thought about the apparent light it throws on life after death? Without doubt, Moses and Elijah had some recognizable form and were able to communicate with Jesus. In fact, they were most interested in what was going on here on the earth and had knowledge of what the future held at least for Jesus. Thus if Moses and Elijah may be taken as typical, surely our questions about life after death are largely answered in the affirmative.

Jesus had a great spiritual stimulus from the Transfiguration. His face shone,

his garments shone; he heard again that he was the Divine Son to whom we should listen. No ordinary person can ever hope or expect to match the Transfiguration, but there is a way in which every Christian should be transfigured.

We believe it was Newell Dwight Hillis who used to speak of "the Quaker face" and at least part of his definition included the thought of a "face from which the animal has been taken." The Christian's face (and certainly the Quaker face) should be transfigured by what is taken out and what is put in. The way one lives, the motives of life, are continually sketching in their lines on our face. If we are selfish it glints in our eyes. If we are sensual a bulbous lustfulness mars our countenance. On the positive side, our face should show the peace of faith which frees us from the lines of care and worry; the smooth brow of patience; the jaw of moral strength but not of dictatorial domination; and our eyes should give forth the twinkle of joyous Christian living.

Peter had the misconception still indulged in by many revivalists. We do need our spiritual life revived and strengthened, but some people would live in the emotionalism of great experiences all the year 'round. It was good for them to be in the meeting—but it is a serious mistake to build a little spiritual house and seek to live continually in such an atmosphere. Here is where the other part of Christian living comes in. Jesus frequently retired to the mountains to meet God, but he lived in the valleys and beside the lake with his people. From the Transfiguration to the epileptic is often a difficult step, but it is an old one. In the days of Moses it was written, "They saw God, and did eat and drink." (Exodus 24:11) Invariably God provides some way for us to move from worship to service, from experience to application. Service without personal inspiration and dedication is a hollow form of social service, but religion which never moves from inspiration and emotion to service is but a useless ceremony without reality. To you and me as to Peter the thrilling experience of the mountain says "Stay," but the voice of the Master says, "Go." The mountains of life are a means to the goal, but they are never the end of life itself.

MILTON H. HADLEY.

Wabash, Indiana.

For April 5—Christ and Life After Death
(Mark 12:24-27; I Corinthians 15:50-58)

HE LIVES; WE LIVE ALSO

Easter brings an inspiring sense of the glorious newness of life. But that is not all. Its central message is the eternal continuance of life. Is not this newness only the emergence of a new phase of life which has been "ever of old" and which will continue through all time to come? On Easter morning Jesus was what he had been through all preceding time. His spiritual personality took on a new "effulgence of glory," but he was no stranger to his disciples.

On this Easter day we are again reminded that that of God in us is unending. As God of the living he is God for more than the brief span of our earthly life. May we not miss this larger meaning of the Easter message! Our human relationships are but one phase of an ongoing spiritual existence. Within it are many changes, one of which is the transfer into the heavenly kingdom. We may well ask ourselves if we really believe this thoroughly enough to live by it.

What does an examination of our belief in action reveal? Many of us, and most of us some of the time, find our chief interest in "flesh and blood," and the things which minister thereto. These, Paul says, are not the right means of inheriting the kingdom. Our relationships are beset with fears, some of which almost overcome us. Of what are we fearful? That a disturbing end will come to the things on which we place our reliance for physical existence?

Probably our greatest fear concerns the end of this physical life—the fear of death. What should be the Christian attitude? Paul says that for the natural man death has a "sting" but for the Christian it is taken away. Is our philosophy of life completely Christian if we allow the idea of death to intrude so devastatingly? Do we live as though we believe in immortality?

In April of last year an article appeared in *The Atlantic Monthly* entitled "Are We Immortal?" written by Winifred Kirkland. She tells of experiences in her strong Christian faith and challenges the faith of her readers by several practical questions. Let us examine one of them. Would war be so generally accepted if Christians actually believed in immortality? Can any enemy destroy that which is most worth while in man? If a soul is indestructible how significant is it when a man's physical life is taken from him? And what if he does lose his property? In relation to the larger issues of life, war brings such inconclusive results. Nazi philosophy rates man as an animal only. It says

(Continued on page 138)

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The Church Moves Forward

PERSPECTIVE is required to measure progress. The latter can be gauged only by comparing the expression and actions of today against those of yesterday. Keeping this in mind, those who are inclined to be impatient because the Church does not seem to move on more rapidly, should check the milestones now and then for their encouragement. The Conference on the Church and a Just and Durable Peace, held at Delaware, Ohio, March 3 to 5, provided such a milestone, as compared with that marking the attitude of the Church at the time of the first world war. Those present at Delaware who had this personal perspective, could have no doubt that the Church has taken great strides forward in the intervening years.

In the first place, the very calling of such a conference at this time was in itself an epoch-making event. It signified the recognition on the part of the Church that while the State is engaged in waging war, the Church has the tremendous responsibility for shaping the peace to follow the war, that it may be "just and durable." Twenty-five years ago the Church went all out to win the war; now it is giving itself to winning the peace. Over and over again this note was struck at Delaware. If the war is won and the peace is lost, the stage is merely set for the third world war. Such was the general sentiment expressed.

It is a bad peace rather than the war itself that makes bitter enemies, said Ambassador Hu Shih of China; and he cited historic examples as proof. Durable peace cannot be made in the heat and hatred of war, declared Carl J. Hambro, veteran Norwegian statesman and President of the League of Nations Assembly. There must be a cooling off period. We are in this war because we did not use victory aright in 1918, said John Foster Dulles in his opening statement to the Conference. We must not make that mistake again, he admonished. The trouble at Versailles, in the words of Bishop Francis J. McConnell, was that nobody was really "prepared" for peace except those who had selfish interests to be served. The Delaware Conference, he explained, was called to begin building up an *informed* body of public opinion on the peace aims to be sought and furthered. Thus was well defined the purpose of the Conference.

This National Study Conference was convened by the Federal Council Commission to study the Bases of

a Just and Durable Peace. Because the Federal Council of Churches has already stated its position in regard to the immediate issues of the war (See statement and covering editorial in our issue for January 15), and is now actively engaged in meeting special problems that have arisen in connection with the war effort, the Delaware Conference was confined to the study of problems requiring long range war-time planning so that the churches will be better prepared to meet the huge task of reconstruction after the war. Its concern was for the peace. That the churches are alive to this concern was demonstrated by the presence of nearly four hundred delegates, carefully selected by the respective denominations and auxiliary agencies, these delegates coming from more than forty States.

Appraisal of the Conference will naturally vary according to individual viewpoint and attitude. Within the rather restricted editorial limits, we proceed to set forth what appealed to us to be the significant positions taken at Delaware.

I.

Representing the spiritual unity of mankind, the Church is universal. This has always been maintained, but more or less conventionally and theoretically. Within recent years, however, this conception of the universality of the Church has come to mean more than a doctrine—it has become a conscious sentiment Christian fellowship. In all the confusing welter of "isms" and of political and economic futility that have characterized the two past decades, check this great gain on the credit side: the growth of this universal sense of Christian fellowship which unites Japanese and Chinese Christians, and which unites all European Christians, above the obstructions of national battle lines. It is more widely recognized—and more deeply felt—that the Ecumenical Church has a sanction and unity of its own: a sanction and unity that are not international but are in the universal Christ.

II.

Because the Church is universal, it is also supranational. On this point the Conference spoke clearly. It declared as a major premise that the Church is one and indivisible and as such cannot be broken by

human conflicts. "We recognize the particular rights and responsibilities of the State in connection with the secular order," it said, "but we reaffirm the Christian truth that the Church in its essential nature is an ecumenical, supranational body, separate from and independent of all states, including our own national State." That is a forthright declaration of independence carrying obvious and significant implications.

A major implication is that since it is a universal, spiritual body, above the separate nations, it is answerable, not to the State but to God. Furthermore, its concern is for all humanity, and not for any one division or nationality of mankind. A corollary of this, which was greatly emphasized at Delaware, is that, since universal human welfare comes first, there must be an extension of world organization to promote and safeguard the human weal of the world. The Conference declared, therefore, that certain powers now exercised by national governments must be delegated to international government, organized and acting in accordance with a world system of law. This means, in short, that a just and durable peace cannot be built upon the old framework of capricious and competitive national states, each claiming absolute sovereignty. In a word, the regime of the unrestricted national state, a law unto itself, is on the way out. The preponderance of expression to this effect was truly revealing and impressive.

III.

The doctrine of the brotherhood of man under the fatherhood of God calls for consistent Christian action to make it effective. It is not without significance, therefore, that the longest and most inclusive statements to come from the Delaware Conference have to do with the social and economic factors involved in securing a more just and a more durable world order. Here again the insistent call was to rise above national and racial boundaries in seeking the common good of humanity. The statement issued reads like a Christian world charter of human rights and justice.

These human rights were particularized and espoused as essential to the kind of democracy and fellowship inherent in the universal Church and necessary to effective peace. "We believe," said the Conference, "that a new ordering of economic life is both imminent and imperative, and that it will come either through voluntary cooperation within the frame work of democracy or through explosive political revolution."

Such declarations have been made in the past by church bodies, but too largely "in principle" only. This conference spoke with a definiteness on specific questions that showed its clear intent to "speak to the condition" of a world in economic distress and distraught by social injustice and racial discrimination. As thus represented, the Church emerged from the realm of abstractions and addressed itself to the flesh and blood issues that have to do with the every-day life of peoples.

IV.

The distinctive and supreme service of the Church, in time of war as in time of peace, is a spiritual

service. Nothing should deter the Church of Christ from performing this mission. This was the note clearly struck by William Paton of England, a general secretary of the World Council of Churches. He declared that the great task of the Church is in relation to this broken world, devastated by hatred, disillusionment and hopelessness. It must reveal to despairing humanity new and fresh springs of eternal life. Or, as Bishop McConnell put it, the business of the Church is to sing the Lord's song in a strange land. Thus, once more, the universal and supranational nature and mission of the Church was declared.

In general conclusion, it should be understood that the Delaware Conference was in no sense an end in itself. It was but a way-mark, albeit an important one, toward the goal of the kind of peace desired. Its primary purpose was to help crystallize public opinion on the basic issues presented. The Conference marked the beginning stage in an educational process which must continue through and following the war. Toward this end, its findings and pronouncements are being submitted to the churches at home and abroad, to governments and statesmen, to specialists in economic and social areas, to secular organizations and to people generally for their consideration. These central spiritual and Christian insights on human problems must be taken into account in the making of any peace worthy of the name.

In fine, the Conference was dedicated to the proposition that in time of war we should prepare for peace. To that principle may we all dedicate ourselves in practice.

Guiding Principles

PRELIMINARY to dividing into sections for the more detailed discussion of the bases of a just and durable peace, the Delaware Conference (see preceding editorial) adopted the following statement of guiding principles. This statement, unanimously adhered to, set the pitch, so to speak, for the Conference; gave it the high tone from which it never receded. It may well become historic as the Church's Thirteen Points for World Peace.

I.

We believe that moral law, no less than physical law, undergirds our world. There is a moral order which is fundamental and eternal, and which is relevant to the corporate life of men and the ordering of human society. If mankind is to escape chaos and recurrent war, social and political institutions must be brought into conformity with this moral order.

II.

We believe that the sickness and suffering which afflict our present society are proof of indifference to, as well as direct violation of, the moral law. All share in responsibility for the present evils. There is none who does not need forgiveness. A mood of genuine penitence is therefore demanded of us—individuals and nations alike.

III.

We believe that it is contrary to the moral order that nations in their dealings with one another should be motivated by a spirit of revenge and retaliation. Such attitudes will lead, as they always have led, to renewed conflict.

IV.

We believe that the principle of cooperation and mutual concern, implicit in the moral order and essential to a just and durable peace, calls for a true community of nations. The interdependent life of nations must be ordered by agencies having the duty and the power to promote and safeguard the general welfare of all peoples. Only thus can wrongs be righted and justice and security be achieved. A world of irresponsible, competing and unrestrained national sovereignties, whether acting alone or in alliance or in coalition, is a world of international anarchy. It must make place for a higher and more inclusive authority.

V.

We believe that economic security is no less essential than political security to a just and durable peace. Such security nationally and internationally involves among other things the use of material resources and the tools of production to raise the general standard of living. Nations are not economically self-sufficient, and the natural wealth of the world is not evenly distributed. Accordingly the possession of such natural resources should not be looked upon as an opportunity to promote national advantage or to enhance the prosperity of some at the expense of others. Rather, such possession is a trust to be discharged in the general interest. This calls for more than an offer to sell to all on equal terms. Such an offer may be a futile gesture unless those in need can, through the selling of their own goods and services, acquire the means of buying. The solution of this problem, doubtless involving some international organization, must be accepted as a responsibility by those who possess natural resources needed by others.

VI.

We believe that international machinery is required to facilitate the easing of such economic and political tensions as are inevitably recurrent in a world which is living and therefore changing. Any attempt to freeze an order of society by inflexible treaty specifications is bound, in the long run, to jeopardize the peace of mankind. Nor must it be forgotten that refusal to assent to needed change may be as immoral as the attempt by violent means to force such change.

VII.

We believe that that government which derives its just powers from the consent of the governed is the truest expression of the rights and dignity of man. This requires that we seek autonomy for all subject and colonial peoples. Until that shall be realized, the task of colonial government is no longer one of exclusive national concern. It must be recognized as a common responsibility of mankind, to be carried out in the interests of the colonial peoples by the most

appropriate form of organization. This would, in many cases, make colonial government a task of international collaboration for the benefit of colonial people who would, themselves, have a voice in their government. As the agencies for the promotion of world-wide political and economic security become effective, the moral, social and material welfare of colonial populations can be more fully realized.

VIII.

We believe that military establishments should be internationally controlled and be made subject to law under the community of nations. For one or more nations to be forcibly deprived of their arms while other nations retain the right of maintaining or expanding their military establishments can only produce an uneasy peace for a limited period. Any initial arrangement which falls short of this must therefore be looked upon as temporary and provisional.

IX.

We believe that the right of all men to pursue work of their own choosing and to enjoy security from want and oppression is not limited by race, color or creed. The rights and liberties of racial and religious minorities in all lands should be recognized and safeguarded. Freedom of religious worship, of speech and assembly, of the press, and of scientific inquiry and teaching are fundamental to human development and in keeping with the moral order.

X.

We believe that, in bringing international relations into conformity with the moral law, a very heavy responsibility devolves upon the United States. For at least a generation we have held preponderant economic power in the world, and with it the capacity to influence decisively the shaping of world events. It should be a matter of shame and humiliation to us that actually the influences shaping the world have largely been irresponsible forces. Our own positive influence has been impaired because of concentration on self and on our short-range material gains. Many of the major preconditions of a just and durable peace require changes of national policy on the part of the United States. Among such may be mentioned: equal access to natural resources, economic collaboration, equitable treatment of racial minorities, international control of tariffs, limitation of armaments, participation in world government. We must be ready to subordinate immediate and particular national interests to the welfare of all. If the future is to be other than a repetition of the past, the United States must accept the responsibility for constructive action commensurate with its power and opportunity.

XI.

We believe that a supreme responsibility rests with the Church. The Church, being a creation of God in Jesus Christ, is called to proclaim to all men everywhere the way of life. Moreover, the Church which is now in reality a world community, may be used of God to develop his spirit of righteousness and love in every race and nation and thus to make possible a just and durable peace. For this service Christians

must now dedicate themselves, seeking forgiveness for their sins and the constant guidance and help of God.

XII.

We believe that, as Christian citizens, we must seek to translate our beliefs into practical realities and to create a public opinion which will insure that the United States shall play its full and essential part in the creation of a moral way of international living. We must strive within the life of our own nation for change which will result in the more adequate application here of the principles above enumerated as the basis for a just and durable world order.

XIII.

We believe that the eternal God revealed in Christ is the ruler of men and of nations and that his purpose in history will be realized. For us he is the source of moral law and the power to make it effective. Amid the darkness and tragedy of the world of today we are upheld by faith that the kingdom of this world will become the Kingdom of Christ and that he shall reign forever and ever.

Japanese Print

(Lady With a Lantern by Hiroshige)

Lady with a Lantern, I wonder what you see
Peering so intently across the misty night . . .
Centuries of courtesy, of grace and harmony
Are reflected as you stand there with your lantern's soft light.

When the world in travail through greed and vengeance lies,

Do you think of sturdy sons killed and maimed and lost?
Does your heart ache with new pain when from the bending skies

Death bombs are falling on far shores, on seas with wreckage tossed?

Land of Cherry Blossoms, are mother hearts the same
In their patient watching, as where the Eagle flies?
And does War seem always wrong, wherever lies the blame?

O Lady with a Lantern, tears are falling from your eyes.

Falmouth, Massachusetts.

ANN DIMMOCK.

Forsaken?

By C. G. Manker

My God, my God, why hast Thou forsaken us?
Are we not Thy children, created in Thy image?
How canst Thou permit such carnage,
Such terror to befall those whom Thou lovest?
From every side this agonized cry arises
As a single voice from a sick and war-torn world.

Hurt, astonished and chagrined, the Almighty
Looks down from His throne above and muses:
"Forsaken? Gave I not iron and steel,
Minerals without number to do your work and lighten
Your load; yea, to provide the pleasures of life,
That ye might enjoy to the fullest every glorious

Second of your sojourn upon the earth? And what
Have ye done with them? Diverted them into
Swords, guns, cannon, torpedoes, bombs
And infernal instruments of destruction!

"Gave I not the magic carpet, that ye might fly
As a bird to the ends of the earth, that time and distance
Might not interfere with your pleasures or your needs?
But how have ye used it? Transformed it into an
Instrument of hell to spread death, fire and destruction
To the innocent and to the helpless!

"Gave I not the power to transmit your voices and your
Music o'er land and sea, to the hovel as to the palace?
But how have ye used this power? To turn nation
Against nation; to stamp out the last vestige of
Divine love and replace it with perfidious hatred
That must stifle the soul, narrow the vision and
Fill the land with misery, pestilence and horror.

"Sent I not Mine only Son to live among you,
Teaching the way of life and love? And what did ye?
Crucified Him! Twisted His teachings to fit
Your own bigoted thoughts; mocked His great love,
And now call upon your 'Heavenly Father' to deliver
Your adversaries into your hand!—For what?

"Know ye not that ye are all My children?
Red, yellow, black or white,—what does it matter?
Ye were all born of love. Return to the tenets
Of Him you have crucified and mocked!
Do unto others as ye would that they should
Unto you. Love your enemies, do good to them that
Despise you. 'Love thy neighbor as thy self.'
Beat your swords and your cannon into plowshares,
And lo I am with you always.

"Forsaken? I have called and ye would not hear.
I have knocked and ye would not open.
I have begged and ye would not listen.
Oh man! Why wilt thou strive against My great love
And bring such calamities upon thyself and thy fellow-
man?"

El Paso, Texas.

Who?

Who would have been there at the tomb to tell
Of Easter had not devoted Mary kept
Her love inviolate up Calvary's Hill,
Beneath the Cross, and even while she wept
As only stricken love can weep for death?

To whom could there have come the opened truth
Had not the two upon the Emmaus way,
Though sad and troubled, yet been questioning on
If this could be the end of hope and day
As only hope and day find end in death?

Who would have heard the Lord's "Fear not"
If even behind doors locked with fear
Those souls who knew Him best had failed to meet?
Had they not met to whom could He appear
Triumphant over fear and sin and death?

And who shall find the broken seal this time
Unless you, Mary, keep unsoiled your hands,
And you, the pure in heart, walk Emmaus way,
And faithful meet, till this world understands
Christ's way, supplanting ever, war and death?

Freeport, Maine.

LELIA S. MARSTALLER.

Remember Calvary

By Logan W. Smith

WE HEAR over the radio many times a day and read in the daily paper the popular phrase, "Remember Pearl Harbor." As patriots the people of this country are not leaving any stones unturned or any words unsaid which in any way would help the national war program. My burden is that as Christians we be as zealous and diligent in helping and building the Kingdom of Christ. I am convinced that if we, the citizens of the United States, had worked as hard and sacrificially, or even half as much for Christ and his Church as we are called upon to work for our country, there would not be a Pearl Harbor "incident" to remember.

I think so often of the words of Cardinal Wolsey spoken to his servant Cromwell in Shakespeare's play, "Henry VIII."

"O, Cromwell, Cromwell!

Had I but served my God with half the zeal

I served my king, he would not in mine age

Have left me naked to mine enemies."

We can forever cry out that if the Christians of the world had served God with half the zeal and sacrifice that they will have to give to their countries before this war closes, we would not be cursed with this war.

There is nothing we can do about the past failures and mistakes except ask God in his great mercy to forgive us and cleanse us from all unrighteousness by the blood of his Son who died on Calvary's Cross to save unto the uttermost all them who come unto him. But after we have the forgiveness we need, we must not make the same mistakes again and commit the same sins again. We must begin now to cry out wherever and whenever we can, these wonderful words — "Remember Calvary," and "Jesus Saves."

The cry, "Remember Pearl Harbor," is given for the purpose of causing the American people to strain every nerve to avenge what happened there on December 7, 1941, by joining the armed forces or by working hard and long at war production plants and buying defense bonds. But this is not all it will do. If carried completely through without restriction, it will cause the fires of hatred, revenge and murder to grow hotter and hotter until men become mere beasts doing the works of the flesh which, according to the apostle Paul, are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envy-

ings, murders, drunkenness, revellings, and such like. We must remember and respect the sacrifice of those who gave their lives in doing what they deemed right at Pearl Harbor as well as every place else in the world. And also as Christians we must not consider any personal sacrifice too great for our country; nevertheless there is no place in the life of a child of God for any love that causes God and his Kingdom to take second place or for any of the works of the flesh mentioned above.

The cry, remember Calvary, and what happened there should cause, and it will cause if we look long enough, the conviction that surely Jesus is the Son of God. We will remember that there on the cross between two thieves Christ bled and died to save the world from sin and its inevitable results—destruction and death. We see at Calvary the real meaning of sacrifice, which is: "He saved others, Himself, he can not save." We will see at Calvary that it is impossible for us to hate any human being whom God loved so much that "He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Many peoples of the world, you may say, do not believe in Him, hence the atonement is of none affect. My friends, what is so heart-rending is that the professed believers, whether individuals or nations, have not remembered Calvary to the extent that we were, or even now are, willing to go to Calvary with Christ and give our all—all we are and have—to Him for his use in showing others his way of life. For "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" I might put the same thing that St. Paul said a little differently by saying: How shall the people of the world know and believe in Christ's way of life except they be shown as well as told? When Jesus talked about love,

He taught us that the only measuring stick of love was what God and man do to each other and a man *does* to his fellowmen. The greatest preachers are those who show others the Way of Christ.

We talk about peace, friendliness and of our love for Christ and our fellowmen, but when the message comes from Golgotha's hill, "He who would help others can not save himself," we usually begin thinking and talking about our farms, housework, jobs and country, or even about the weather, and forget Gethsemane and Calvary.

Let us remember Calvary and the One who gave his life, not only there, but who had been spending it unselfishly for years before, teaching and showing men that He was the way. Among his teachings, Matthew tells us He said, "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Therefore how can we, his professed followers, remember with revenge what has been done to us, no matter how bad or treacherous, at Pearl Harbor or any where else even if it is personal injury or loss.

When God forgives sin—yours, mine or anyone's—he remembers them against us no more forever and forever. When we come to Calvary and there cast ourselves at the foot of the cross and let the Christ, who lives in spite of death, hell and the grave, come into our hearts and there make his abode, we learn with him to say, "Father, forgive them, they know not what they do." We can not remember Calvary and its real meaning of redemption, if we hold any hatred and revenge in our hearts by remembering the sins which have been and will be committed against us by other human beings.

I have already given the result of remembering evil, that is, the works of the flesh will be manifested. But if we remember Calvary and know Christ as our personal Saviour and companion, our lives can produce the fruit of the Spirit. Oh wonderful fruit it is, in spite of all that would cause us to work the works of death and destruction.

May God purge our lives and prune out the false attitudes, thoughts of revenge, and evil spirits that we may bear much of the kind of fruit he would have us to bear; that is, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance."

THE CHIMES

I knelt alone in silent prayer
And heard the chimes ring on the air.
They clearly sang this sweet refrain:
"When wars have ended, He shall reign!"

The voices of a heavenly choir
Came softly, sweetly, louder, higher,
"The faithful have not toiled in vain—
When wars have ended, Christ shall reign!"

CLARA OVERMAN.

Minneapolis, Minnesota.

PASTOR, ANTIOCH MEETING.

Van Wert, Ohio.

Friends and Near-Friends Among Those Present

FRIENDS and members of the Wider Quaker Fellowship were very much in evidence at the Delaware Conference which is editorially appraised in this issue. In fact they were disproportionately so. Out of something less than four hundred registered delegates representing the many million members of American Protestantism, we counted twenty-six Friends, exclusive of the Wider Quaker Fellowship. This was natural, perhaps, in view of the activity and leadership conceded to Friends in this sphere. It should be further explained that several of the Friends in attendance were present in other representative capacities, having been selected as delegates by such bodies as the National Foreign Missions Conference, Fellowship of Reconciliation, National Y. W. C. A., World Council of Churches, et cetera. Incidentally it speaks well for the quality of Quaker leadership that these organizations drew freely upon so small a group as ours to make up their representation at Delaware.

There are several ways in which the Friends present might be grouped for identification: geographically, by "branch," and by yet other associations. Since these lines were disregarded at Delaware, we disregard them here, and name the Friends alphabetically:

A. Ward Applegate...Wilmington, Ohio
E. R. Bowen.....Chicago, Illinois
Harold Chance.....Philadelphia, Pa.
Merle L. Davis.....Richmond, Indiana
Errol T. Elliott....Indianapolis, Indiana
Edward W. Evans....Philadelphia, Pa.
Bliss Forbush Baltimore, Maryland
Paul C. French.....Washington, D. C.
W. Bruce Hadley....Richmond, Indiana
Hornell Hart Duke University, N. C.
Mildred Holmes Richmond, Indiana
Philip E. Jacob.....Philadelphia, Pa.
Esther Holmes Jones..Moorestown, N. J.
Murray S. Kenworthy, Carthage, Indiana
Lelia Marsteller.....Freeport, Maine
A. J. Muste.....New York City
Ray Newton.....Philadelphia, Pa.
M. Sherman Pressler..Fort Wayne, Ind.
Lynn Rohrbough Delaware, Ohio
Ann Silver.....New York City
Raymond Stites...Yellow Springs, Ohio
C. Clayton Terrell...New Vienna, Ohio
Jean Warnshuis Cleveland, Ohio
E. Raymond Wilson...Philadelphia, Pa.
Richard R. Wood....Moorestown, N. J.
Walter C. Woodward...Richmond, Ind.

For purposes of study and discussion, the Conference was divided into four sec-

tions. The first dealt with the political bases of a just and durable peace, the second with the economic bases, the third with the social bases, while the fourth considered the peculiar relation of the Church to such a peace. The last section, much the largest of the four, attracted the greater number of Friends, who, rather surprisingly, went ecclesiastical. Some of us, however, perhaps just as surprisingly, went political, desiring to pursue the important subject of the required framework of a world organized for peace.

Richard R. Wood and Esther Holmes Jones were quite at home in the political section, to whose discussions they contributed freely. Indeed Esther Jones soon established herself with the group as something of a compendium of information. For example, when President Dodds of Princeton, who presided, and other members of the section, couldn't name Clarence Streit's five spheres of action, Esther told them. She was the one Friend present who was there as an ardent crusader—her obsession being world federated government. "Where'er she walked," she was the center of a group to which she was earnestly preaching the gospel of federation. Really, she should have been asked to register at the Conference as a lobbyist. Speaking of crusaders, where was Mildred Jensen Loomis? What an opportunity for preaching the Single Tax!

Since the Conference met on the campus of Ohio Wesleyan University, it was peculiarly a "home coming" for Clayton Terrell. It was here that he courted his wife, and he showed us the "exact spot" in Monnette Hall for women, in which the conference delegates were dined one evening. When sitting beside us in the large college auditorium, he recalled another association not so pleasant. Some of our politically-minded readers will recall that it was in this auditorium that United States Senator Frank B. Willis was suddenly stricken in death several years ago. Clayton was sitting close by and helped carry him from the platform.

Perhaps not many know that E. R. Bowen, Executive Secretary of the Co-operative League of the United States, is a Friend. The Conference gave us the first opportunity to become acquainted, and it was at his suggestion that we called an informal meeting of Friends in attendance to meet each other and talk

things over. E. R. Bowen has an Iowa Quaker background at LeGrand. Their membership is in Purchase Meeting in New York, but now that his headquarters are in Chicago, they have been attending Evanston Meeting.

On hailing Ann Silver of New York City, we greeted a Newberg, Oregon, neighbor, our respective homes being within stone's throw of each other. Ann has the very responsible position of assistant to the General Secretary of the National Y. W. C. A., Emma Hirth. She was present as a representative of the National Board. It will help to identify her with eastern Friends to say that she is a sister of Joe Silver, now of Salem, Oregon, but who for some years was the Executive Secretary of the Young Friends organization of the two Philadelphia Yearly Meetings.

To keep his attendance record clear, Ward Applegate went to the Delaware Rotary Club luncheon on Tuesday. The speaker for the day failed to appear (we trust Ward was not accessory to the act) and our sturdy friend, who was asked to pinch hit, interpreted the Conference, telling his fellow Rotarians what it was all about. Count on Ward to land on both feet when he gets the bid to make an impromptu speech!

Philip E. Jacob, in cooperation with Errol T. Elliott, made a fine contribution to the Conference when, in plenary sessions, it was considering the statements that came in from the respective sections. A parliamentary snarl developed over a sentence in the report of the political section which contained an ambiguous reference to isolation, and rather a partisan reference to the United Nations. After several unsatisfactory attempts at amendment had been made, Phil presented the substitute that was adopted. It was brief and to the point, as follows: "... that the United States pursue a responsible national policy with a concern for the welfare of all people and that the United States cooperate fully with all nations and peoples in working toward a world order of justice and peace."

There was much voting and counter-voting in the plenary sessions, as different viewpoints on various questions were defended. Eight or nine Friends who were sitting together proved to be of one accord on the issues raised, and after a certain test vote we heard a veteran churchman behind us say, "As long as we are voting with the Quakers we ought to be right!"

The Conference recognized the eight cooperative agencies approved by the

Committee on Foreign Relief Appeals in the Churches as existing channels for the world-wide ministry of compassion. The only one of these agencies with a denominational label is the American Friends Service Committee.

The youngest young Friend of our delegation was a member of the economic section, where she says she sometimes found it hard to keep her head above water. In this predicament, however, she found herself in the company of many older heads. One day the venerable and brilliant William Adams Brown of New York was sitting beside her, and after listening a while to an abstruse and technical discussion, remarked to her *sotto voce*, "Well, there's nothing that gives me so much self-confidence as seeing that other people share my ignorance."

We had no means of learning how many members of the Wider Quaker Fellowship were in attendance. A few made themselves known to us, including Dr. Albert Buckner Coe, pastor of the First Congregational Church of Oak Park, Illinois; Miss Ruth Seabury, a secretary of the American Board of Commissioners for Foreign Missions (Congregational), and Dr. M. H. Lichliter, pastor of the big Congregational Church of Columbus, Ohio. It would seem that we have an affinity for Congregationalists. We venture the assertion that the Lichlitters were the most "representative" family in attendance. Dr. Lichliter represented the Congregational Church, Mrs. Lichliter the Ohio Council of Churches, while their son James, a young rector, represented the Episcopal Church.

RELEASE

"And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them."

Oh, Master of the long ago

Pause at our doors today,
And lift us by thy gentle hand

And bid to go their way
The fevers of a sickened world—

Deep hatreds, lust for power,
Position, gain—a mere mirage

That binds men's hearts this hour.
Lift, oh Christ, that we may rise,

Healed by that touch from thee,
And rise to minister to those

Who cry out to be free.

A. T. H.

Portsmouth, Rhode Island.

NOTES AND COMMENTS ON DELAWARE CONFERENCE

Never before have we been so impressed with the limitations if not the futility of parliamentary tactics in seeking from a group a well-considered opinion. Hardly had the political section come to order and organized before some of the seasoned ecclesiastics began a barrage of motions, amendments, substitute motions and what not—all conducive to the general confusion, including that of the chairman. Just when there was some prospect of getting on toward an understanding by informal expression of opinion, some Roberts Rules of Order addict would move the previous question—or move to lay on the table. Finally the poor chairman, cutting the Gordian knot in desperation, said, "If I get the sense of the conference," etc! "Now we're getting somewhere," exclaimed the Quakers to themselves. For obstructing the free flow of opinion and preventing group action by conference, parliamentary procedure is a great success.

There was some excuse for the more formal procedure in the plenary sessions when the entire Conference came together. Sometimes a veritable pyramid of amendments would stack up on a motion, with other parliamentary reserves being brought into action. We admired Dean Luther Weigle for the ability and good humor with which he handled the situation. At one time an anxious delegate asked, "Mr. Chairman, is this motion debatable?" "No," said Dean Weigle, "but go ahead and debate it!"

Several of the "Fight for Freedom" churchmen were at Delaware, eager to commit the Church to the war. It was natural, perhaps, for them to gravitate to the political section where they might be expected to get in their best licks. While they did not secure the statement they desired, they were able to carry the section for a compromise statement, which was unsatisfactory to a very considerable minority of us. On the other hand, the church section passed a resolution saying specifically that the Church is *not* at war. Faced by this dilemma, the steering committee got a ruling from the Conference that inasmuch as it had been called solely to consider the bases of peace, references to the war were out of order.

Although the above ruling prevented a showdown on the specific issue, which was perhaps just as well in the interest of general harmony, the several test votes in the plenary sessions showed a preponderant sentiment against implicat-

ing the Church in the war. In order to be entirely clear in the matter, the Conference even declined to associate itself with the United Nations as such, and it was here that Philip Jacob came to the rescue as we have noted on another page.

Remembering the warlike trend of the churches in the first world war, the writer thought to himself, "Do I wake or am I dreaming?" The change was especially manifest in the attitude taken at Delaware toward conscientious objectors. Practically no recognition of them was made by the churches in 1917, whereas now there were frequent references to C. O.s and to C. P. S. camps, and always with respect and consideration. (The Federal Council of Churches has a special war-time division for the care of C. O. interests.) As a matter of fact, there were many avowed and vocal pacifists among the delegates, who do not belong to the historic peace churches. What a source of satisfaction and encouragement they were to those of us who used to feel rather lonely on such occasions!

Among those in the political section who are identified with the militant group in the Church in the present war were Bishops Oldham and Hobson of the Episcopal Church and Dr. Van Dusen of Union Seminary. For men who are belligerent in policy and who have opposed plans to feed the starving millions in Europe, we found them to be singularly benign and beneficent in person. On introducing himself to Bishop Hobson, the writer made an inane remark to the effect that it was a pleasure to know him although we differed on some points. With a genial smile he replied that he was certain that there were many things on which we did agree. Was that the retort courteous—and Christian!

Dr. John R. Mott was undoubtedly the "grand old man" of the Conference. Far back in our college days, his name was one to conjure with in the student Christian groups. What a Christian world statesman he has been through all the years! One of the most gracious and eloquent expressions at the Conference was his introduction of his friend, Ambassador Hu Shih of China, who made one of the evening addresses.

It hardly seemed to us that Dr. Hu Shih did himself justice as the great scholar, litterateur and statesman that he is, in limiting his address so narrowly to a political appeal for his own country. Not that all present were not sympathetic and appreciative of China, but the presentation would have been

more effective had it been made on a broader basis. It seems difficult for an official spokesman of a country to divest himself of his representative capacity. On the other hand, Carl J. Hambro, President of the Norwegian Parliament, did just that. In climaxing his fine address he certainly struck twelve in stressing the right kind of public education in the schools as requisite to world cooperation and peace. He made a distinct contribution to the thought of the Conference.

Dr. Charles Clayton Morrison, Editor of the *Christian Century*, was much in evidence, especially in the church section, in which he successfully championed the resolution already referred to declaring that the Church is not at war. And a doughty champion he always is. At one point in the strain and stress, the chairman of the section asked him and President John Mackay, who led the opposition, to retire and "fight it out"—"and let him who survives bring back the report!" When both reappeared, a poorly suppressed cheer greeted them.

At one of the opening devotional services, a series of extended readings was used. Following each section were the words, "Silent Meditation." The pauses made by the leader were so brief and breathless as to excite the curiosity of one Quaker minister and one Quaker editor, who, independently of each other, finally held a watch on him. They found that the time allowed was from three to four seconds! Obviously this left something to be desired from the Friendly viewpoint. Perhaps Friends are slow on the pickup.

It occurs to us that the small denominational colleges of the Willamette Valley in Oregon were pretty well represented in the delegate list of the Conference. Dr. K. S. Latourette, missionary statesman on the Yale Faculty, is a graduate of a Baptist College located fifteen miles from Pacific College, the writer's alma mater. Dr. C. Franklin Koch, Executive Secretary of the Board of Social Missions of the United Lutheran Church, is an alumnus of Pacific University, a Congregational institution eighteen miles from Newberg. Dan Poling is a product of a small college forty miles up the valley that was discontinued many years ago, while Ann Silver, Assistant to the National Y. W. C. A. Secretary, is a graduate of Willamette University, a Methodist institution at the state capital.

Among our friends and colleagues of the Church of the Brethren who were

present were President V. F. Schwalm and Professor A. W. Cordier of Manchester College, and M. R. Zigler and Dan West, prominent in the national Dunkard organization. Entitled to mention all to themselves are two young members, Mr. and Mrs. David Blickenstaff. Since his graduation from Manchester College a few years ago, Dave Blickenstaff has been engaged in relief work abroad for the Brethren and also for the American Friends Service Committee. It was while thus engaged in unoccupied France that he met his bride, a charming girl from Ecuador. He is now doing graduate work in Chicago.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

LENTEN THOUGHTS

If any man will come after me, let him deny himself, and take up his cross.

MATTHEW 16:24.

* * * *

Fasting is a very ancient custom practiced by many religious groups the world over. Special days and seasons among the early Hebrews were usually times for feasting rather than fasting. After the captivity this was changed.

The most important fast among Christians is Lent. While Friends are not accustomed to observe Lent, they are not strangers to the aspirations which it is intended to foster.

* * * *

The Forty Days of Lent are fasting days, because we need to pray well and earnestly, for help to conquer the sins which caused Jesus Christ to suffer and die upon the Cross.

CATHOLIC LITERATURE ASSOCIATION.

* * * *

Churches and Christian people need constantly to be brought back to the contemplation of the life of Jesus, and Lent offers an opportunity for a re-emphasis upon Christ as the center of our religious faith. . . . In these days of over-excitement, may there not be positive value in sobriety, restraint, and discipline.

ALBERT W. PALMER.

* * * *

What we all need is the quiet and retirement of the old time Lent. The community needs, and individually we each need, this time of freedom from the social whirl in order that the roiled waters of our living, so to speak, may calm down, that the sediment may sink to the bottom and out of our thoughts,

and that the pure transparency of what we want to be and do may come to the top.

EPISCOPALIAN TRACT.

* * * *

Friendless and faint, with martyred steps and slow,
Faint for the flesh, but for the spirit free,
Stung by the mob that came to see the show,
The Master toiled along to Calvary;
We gibed him, as he went, with houndish glee,
Till his dim eyes for us did overflow;
We cursed his vengeless hands thrice wretchedly—
And this was nineteen hundred years ago.

But after nineteen hundred years the shame
Still clings, and we have not made good the loss
That outraged faith has entered in his name.
Ah, when shall come love's courage to be strong!
Tell me O Lord—tell me, O Lord, how long
Are we to keep Christ writhing on the cross!

EDWIN ARLINGTON ROBINSON.

* * * *

Moreover, our Lord not only fasted himself, he assumed that his disciples would follow his example. When, in the Sermon on the Mount, he declared the laws and ways of the Kingdom of Heaven, he spoke about fasting as well as about prayer. He said that it was not to be showy, but secret and humble.

CATHOLIC LITERATURE ASSOCIATION.

* * * *

The old kind of fasting inculcated pity and fellow feeling in human hearts. And how we need this bond of sympathy today! . . . While eating plain food ourselves, we should feel for those who continually suffer the pangs of hunger.

EPISCOPALIAN TRACT.

* * * *

Almighty God, Father Everlasting! who hast set us in the fellowship of thy Son Jesus Christ, be near to us in this hour of solemn meditation. May our hearts be open to every holy affection, and ready to receive and cherish every sacred memory and serious impression. Give us to know the power of that death which this season commemorates. Let a portion of the spirit which led our Savior to the Cross, descend upon us and fill our hearts with the love of God and man. Amen.

ANONYMOUS.

"Work gives a man not only the right to eat, but the right to be respected."

Keep the C. P. S. Dome Open

By Roger W. Drury

WE IN the Civilian Public Service Camps have a hard time remembering the hopes of our friends. We are like the astronomer's apprentice, who, set up alone in a remote observatory to search the sky for a new planet, was soon so absorbed in the mechanism of the telescope that he forgot the astronomer's directions for its use. The rest of the story is known to all of us: when the astronomer returned, expecting to congratulate his pupil upon the finished charts of his discovery, he found the boy writing an essay on "Faulty Construction of Modern Telescopes." He was surprised, until he noticed that the big end of the instrument was aimed at the observer's chair, and that the slotted dome overhead was closed.

Our perennial danger in the camps is the same. We easily forget, or begin to misunderstand, what we were expected to do. Thus the tool is misused, the significance of the work begins to be doubted, and effort slackens.

With the nearer approach of war to the United States, there is intensification of these doubts of significance. There comes, too, a national trend towards the offering of greater service through longer hours of work. Hence, we find ourselves at a position where, first, the value of the work is doubted, and, second, more of this questioned work is to be done. At this point the astronomer realizes that his apprentice is in critical need not of wages, nor of a better telescope, but of understanding of the purpose of the work.

The astronomer must show his pupil *in what way* the tool he gave him may be used, and *for what* it may be used.

This lengthy parable may be taken to mean that now, in this mid-point of the career of C. P. S., all who believe in the program and support it must undertake the additional burden of re-thinking what they expect from it, and of harnessing this expectation into partnership with the effort which is available in the camps. The astronomer must do everything in his power to keep his apprentice posted on all he knows about the planet for which they search together.

The first questions have to be asked again: Why did the three "historic peace churches"—Friends, Brethren, and Mennonites—undertake the program? What is the point of the camps? In what are we making this investment?

From cellar to chimney-tops, we must justify our house, and reassure not only those in the house but also ourselves, as

However lofty the purpose, spiritual enterprises entail practical problems. This has proved true in developing our C. P. S. program, partly if not largely because of governmental regulations and policies. It is not surprising, therefore, that the C. P. S. men, feeling themselves isolated in time of national crisis, become questioning and even restive. Roger Drury renders us all a service by helping us to see the situation and by pointing out our responsibility in the matter. Friends do not question the validity of the program and its constructive purposefulness, but they can be more helpful by having a clear understanding of some of the problems involved. Roger Drury is Assistant Director of the C. P. S. Camp at Ashburnham, Mass.

builders, that it is a good house and worthy to stand.

What, then, shall we believe we can accomplish with this instrument, C. P. S., and what do we say is the planet of our search?

First, a little history. It seems that we have suffered from a confusion of hopes and purposes, and that events have tampered with our original intentions. At the outset, it was thought that those who went into camps operated by the three peace churches would be mature, advanced and still-progressing pacifists, with characters securely founded on rocks of the spirit. It was expected that all others would go into camps operated by the government. Inaccurately, it was assumed that the first group would include most of the Quaker, Mennonite and Brethren C. O.s available for service, and that the latter group would be composed mainly of members of non-peace churches who lacked the advantage of pacifist tradition.

Both of these expectations proved mistaken. Only one type of camp was established (due to lack, at the time, of government funds to support the second type of camp), and hence the peace churches accepted responsibility for members of other churches in their camps. Moreover, after enough time had passed to allow a fair appraisal, it turned out that the "mature, advanced and still-progressing" pacifists were a relatively small group which cut across the lines between churches. Not all Quaker C. O.s could be so classed, nor could many members of churches not traditionally pacifist be excluded.

So it was that we who foresaw in the C. P. S. Camp a spiritual gymnasium,

discovered instead that we were dealing with something nearer a sanitarium, in which many types and stages of C. O.s existed side by side, ranging all the way from pacifist athletes to near-cripples.

This result, though unexpected, was no cause for regret; but, understanding it, we do need now to reconsider our hopes for the camps and to adjust our expectations to the capacities of the tool.

Such new delving into our hopes for C. P. S. each must do for himself, but along general lines we all travel together. We are, are we not, mainly concerned to produce in the camps a body of dedicated people, for a work which we consider to be preeminently worth doing.

We all aim, first, to find a place in the pattern of life which takes away the occasion of war. In this pattern there will be some more proficient than others, and we shall expect to find inner discipline ruling in different individuals to a varying degree, but our least expectation for every C. P. S. man will be that he learn to feel responsibility for his brothers: responsibility that goes far beyond mere reluctance to kill, and approaches a fulfillment of "Love thy neighbor as thyself." So, the C. P. S. man will perhaps feel and translate into action the meaning of Donne's piercing insight: "I am involved in mankind, and therefore never send to know for whom the bell tolls; it tolls for thee."

Next, all of us have formed vague notions of a great work of reconstruction and reconciliation awaiting C. P. S. men "after the war."

Some question the likelihood of such work materializing for many C. O.s, but that in itself is no reason for discouraging the expectation. However, it should be said that a large number of men in the camps have no conscious desire to rebuild the world or even a small section of it, and are out of patience with what seem to them unrealistic people who continually dangle the idea before their noses like a carrot before a donkey to make him go. These men are not necessarily immature pacifists. When they come to understand for whom the bell tolls, it does not immediately suggest foreign service to them. For some it is a spur to social work in the camp community, and later in their home towns. For some, it may be the inspiration to organize a week-end service group in a slum area of New York, cleaning up play-grounds with the help of those who will use them. For some, it may be the first clear illumination of the old question of how to live a

good life in the "daily round and common task."

Perhaps we have done wrong to lay such emphasis on what we are going to do. It is a nebulous area at best, and in comparison with our freedom for accomplishment here and now, it falls flat like a straw man. The American citizen can understand his odd brother, the C. O., when he sees the C. O. putting out a forest fire, but not when he hears him talking about his plans for rebuilding after the war. Likewise, we C. O.s can often better understand the plain language of work to be done today, and rise to it, than the uncertain possibilities of day after tomorrow.

Climbers on a ladder, we have repeated to ourselves and others the wonders of the tenth rung, not (as we should have) the reason for climbing the ladder. So, trying to leap from the second rung to the tenth, we have naturally been bruised.

We have allowed ourselves and others to overlook the fact that the tenth rung is reached only if all the others have been climbed. Moreover, we have been keeping our eyes on the tenth rung rather than on the window of the burning house which is our goal.

The obligation, then, of pacifists outside the camps, is twofold. The astronomer's apprentices need a vision of the goal of their efforts, in terms not of more exciting jobs to do, nor of work to do which is more "involved with people," but in terms of understanding the place of responsible citizens in God's kingdom. No one need ever question their action, if they live in the light of that understanding, or promise them special work, for whatever work such men do will be significant.

The other obligation of this partnership is to expect the tools which are available to be used as tools; to believe (and live our belief) that no rung in the ladder of service is too mean to be significant. Yes, there is work which is more significant than that we are doing, but that work waits for trained workmen, spiritual athletes, and climbers who know the ten rungs.

The astronomer's apprentice, with whom we began, needs the support of high and valid expectations. With them he will be able to learn how to use his instrument, and will keep the dome open. One day, he and the astronomer will see their planet.

IN TIME OF WAR

Down the winds of yesterday
A man's despairing cry has run
To sound, once more, its requiem—
"O Absalom, my son, my son!"

LESLIE SAVAGE CLARK.

Rochester, New York.

QUAKER OUTPOST ON THE NEW GUINEA FRONT

BY LESLIE D. SHAFFER

Port Moresby, New Guinea, is under attack and confronted with invasion. This startling bit of news is gleaned from the week's review of moving events, and few of us realize that it touches the life of another Quaker center.

Doctor Frederick J. Williams, a member of the General Meeting of New Zealand, lives at Port Moresby, New Guinea, which is known as Papua. Many will recall having met him at the Friends World Conference in 1937. In addition to his medical services, Frederick Williams is an authority on Esperanto and regards it as a special instrument for the promotion of international friendship. He has made valuable use of his contacts through correspondence and states in one of his letters that he has been sharing a knowledge of Quakerism with correspondents scattered over one hundred different countries and colonies. He was active in encouraging the compilation of a directory of Friends in various Pacific ports. (A copy of this directory is available in the office of the Friends World Committee.) In one of his comments he says, "There is a craving for fellowship on the part of isolated Friends." One wonders what has happened to the Quaker outpost in Papua.

Just south of New Guinea lies the continent of Australia where 633 Friends comprise the General Meeting for Australia. The first Friends meeting was held there in 1832 and the General Meeting was established in 1902. As the attention and interest of the United States become more centered on Australia, the last continent between our western shores and the forces of the invaders, we are becoming more aware of the members of our Society who are facing new and perplexing conditions in life. The Quakers in Australia live mainly in Melbourne, Sydney, Hobart and Adelaide. Their annual meeting is held alternately in these places and Friends attending must travel on the average about 400 miles each.

Australian Friends have been active in their Peace Testimony. They organized the campaign against the military training of school boys. Alva R. M. Herbert, who attended the World Conference at Swarthmore, has been working diligently for some means of a negotiated peace. In June, 1940, representing members of his Monthly Meeting in Adelaide, he signed a message which was sent to the Prime Minister of Australia and also to the President of the United States proposing some constructive form of negotiation. He also wrote asking the Friends World Committee for

Consultation to do everything in its power to help promote the cause of peace. The Peace Study Outline, published by the World Committee, was a result of his request. In his letter of June, 1940, he writes, "Let us give all our energy to help realize the birth of a new Europe and a new world." This, Alva Herbert literally did to the extent of a nervous breakdown. A letter from him dated November 25, 1941, tells that he is at Stanley on the northwest coast of Tasmania where he is trying to recover from a year's illness.

Margaret L. Benson, who also attended the Conference in 1937, wrote on December 9, 1941, from Gordon, Australia, where she lives, stating that they are more than a week's journey away from the Clerk of the Yearly Meeting, who lives at Melbourne. It is a Los Angeles to New York touch.

Margaret Strongman, secretary of the Australian Committee of the Friends Service Council, states that by the end of last year there had been quite a few convictions of C.O.s. The Australian law is parallel to the English law and there is provision for the C.O.s. It is likely that alternative service there will take the form of C.P.S. camps in this country. There are very few Australian Friends of military age at present; those who are, are either exempted from military service or do not feel able to adopt the pacifist attitude. There is, however, a group of young men with whom Friends are in touch who would welcome a scheme similar to our C.P.S. camps, and Australian Friends, even with their limited numbers, are trying to make provision for them.

Following the pattern of our Wider Quaker Fellowship, they have established an Australian Quaker Fellowship and are pleased and a little overwhelmed by the immediate response. Those who have joined include several refugee-internees who were sent out from England after the mass internment following the collapse of France last year. They speak of the refugees as the "New Australians."

Let us remember to include these Australian Friends in our special fellowship and strengthen them in every possible manner.

"In this troubled world we need not the scientist, but the seer. We need not so much knowledge as the way to use knowledge, not the isolated phenomena of goodness as reverence for goodness, not so much an alleged discovery of the primitive and obscure origins of conscience, as the imperative of conscience, not so much the psychology of prayer as the power of prayer, not so much the insignificance of our human lives in a boundless universe as the potential grandeur of our lives in this little world."

WM. PENN COLLEGE ELECTS NEW PRESIDENT

Errol T. Elliott, pastor of the first Friends Church of Indianapolis, has been elected President of William Penn College, Oskaloosa, Iowa, by its Board of Trustees. He will succeed Edwin McGrew who is retiring at his urgent request and who with his wife, Frances Mitchell McGrew, will return this summer to Pasadena, California.

In connection with his work at Friends University, of which he is a graduate, Errol Elliott was assistant pastor of the University Friends Church, Wichita, Kansas, and has continued to be active in the religious leadership of the Five Years Meeting of Friends. While serving as pastor of the Friends Meeting at Boulder, Colorado, he did his graduate work in the University of Colorado and in Iliff Theological Seminary. From Colorado he came to Richmond and served for some years as Promotional and Educational Secretary of the Five Years Meeting. He was called from this work to his present position in which he has been markedly successful. He has continued to be active in the work of the Five Years Meeting, being a member of its Executive and Central Committees, and is Chairman of the Board on Christian Education.

Knowing of his development and effectiveness in the ministry, Errol Elliott's friends may be surprised that he would relinquish this work to enter the field of college administration, important as that is. As those who know him will well understand, he makes this change under a profound sense of concern and call. In addition to the appreciation he has long had for William Penn College, he has expressed an earnest desire to assist young people to find a spirit and mind to help in the creation of a new world which must arise out of the ruins of the world now falling to pieces. He feels that Quaker education should relate itself particularly to the new problems facing us and wishes to make a contribution toward this end. He will enter upon the presidency of William Penn College with the best wishes of all that he may attain the success in his new sphere that has marked his work in the public ministry.

FROM SERVICE COMMITTEE NEWS FRONT

Howard Wriggins, a member of Germantown (Coulter Street) Meeting and a member of the Training Group at Pendle Hill during the autumn term, has been appointed for service in Lisbon under Philip Conrad. After his arrival,

Russell Richie expects to leave Lisbon for Marseille where he will join the French staff.

The American Friends Service Committee has formed a medical advisory committee and added two new rooms to the Civilian Public Service offices on the tenth floor of the Commonwealth Building. Dr. Paul P. Swett, a member of the Hartford, Connecticut, Meeting, and Dr. Joseph Stokes, Jr., of the Children's Hospital, Philadelphia, a member of Germantown (Coulter Street) Meeting, are the two members of this committee. Dr. Alex M. Burgess, Jr., of Providence, Rhode Island, a graduate of the Harvard Medical School, is joining the staff to work primarily on medical problems within the Civilian Public Service Camps, but he will also consult with Dr. Swett and Dr. Stokes in connection with the total work of the American Friends Service Committee.

Two Civilian Public Service men have come to the Philadelphia office of Civilian Public Service: James P. Myers, Jr., a young Friend from New York City, the son of James P. Myers, the Industrial Secretary of the Federal Council of Churches in America; Quentin Covert, a graduate of Butler University, and a member of First Friends Church in Indianapolis.

WE SEW TODAY

In pensive mood, my thoughts now stray
From these who sew with me today,
To nations filled with hate and greed
Dispelling care of life or creed.

A dimness fills the room much used
For prayer; its voices are diffused,
While mothers in far barren lands
Reach for the garment in my hands.

Grim faces are upraised; their spent
And hungry bodies aged and bent,
Yet none but eyes with Light Divine
Can glow as theirs that looked in mine.

So as a mother wrapped her child,
She gently touched me, then she smiled,
When, in the dark and fearsome night,
Appeared a wondrous hallowed light.

Another walked amid the throngs,
Spoke tenderly and righted wrongs:
"You did it all for these," said He,
"So you have done it unto me."

Reflections on this pensive mood
Return bright voices, kind and good;
Perhaps another one could say
That Christ conversed with her today.

LULA H. KENWORTHY.

Kokomo, Indiana.

THE LONG PULL AHEAD IN ENGLISH RELIEF WORK

Friends may be wondering whether the lull from heavy bombing in England has reduced the need for relief. A recent letter from the War Victims Relief Committee sent to Friends in all parts of the world answers this question:

"So long as the 'lull' lasts, we are confronted with the maintenance of a service begun under stress of emergency but now having to adapt itself to more 'permanent' needs—permanent at any rate so long as threat of bombing remains. Evacuees still remain in the country and there are no signs of their wanting to leave our hostels. People still go to air raid shelters in the cities, though the shelter population has decreased very substantially, and continues to do so. This lull might cause some speculation as to the continued need for relief work, now being undertaken by over 500 workers. In an emergency urgent needs confront them from all quarters; today need is still there but far less obvious. One examines the field work in detail and it is hard to see any piece of work becoming really redundant or ineffective by reason of the cessation of raids.

"We still hear of evacuees living under intolerable conditions. We are a very small organization, viewed proportionately, and the need in many places remains greater than we can meet. In the cities the quieter period is being put to good use in preparing for the always possible return of heavy air raids.

"Whether air raids over Britain return or not, 1942 will not be plain sailing for relief service here. Our General Secretary, Roger C. Wilson, has said: 'Hard though this first year has been, I think it will probably prove to have been easy compared with the next twelve months. So far we have been borne up by the sense of emergency and by the excitement of starting new things. Now we are faced with the less heroic, less exciting job of carrying on, probing about among the intangibles of life and finding out what is involved in seeing through the responsibilities we have accepted.'

The letter gives also vivid pictures of conditions in Bournemouth, Filey, and London East End, where mothers and children are crowded into inadequate living quarters and efforts are being made to start clubs for young people, and make better arrangements for laundry, cooking and sanitation.

It is great and there is no other greatness—to make one nook of God's creation worthy of God . . . to make some human heart a little more blessed, less accursed.—CARLYLE.

LAYMEN TO THE FORE AT CHICAGO CONVENTION

The twenty-first Quadrennial Convention and Lay Conference of the International Council of Religious Education held in Chicago last month made special provision for a Laymen's Section. This proved to be a very worth-while and well-attended feature of the convention.

The idea of a laymen's section may seem a bit strange to Friends with whom theoretically there is no great distinction between ministers and laymen in sharing the responsibility and in most areas the activity of the church. But with the pastoral system there is the tendency to conform to practices of other denominations where the pastors assume more of an official relationship and in some cases almost the priestly order.

There was an expression on the part of ministers, council executives and laymen that laymen are a vital part in the Church and Religious Education program and should be given a larger place and a greater share in its planned leadership.

A few remarks from some of the speakers will indicate something of the spirit and earnestness of the occasion:

Dr. Harold L. Bowman, Chicago: "Laymen are primarily the level of Christianity. . . . Can we keep the Church Christian tolerant, free from hate and inclusive within its own membership, of youth and old people, conscientious objectors and soldiers all? It is the task of laymen to see that it is done."

Dr. J. Q. Schisler, Nashville: "Democracy will not last long without the teachings of Jesus in life. The Church must be aroused to the need of Christian teaching to maintain democracy."

Dr. Richard Hoiland, Philadelphia: "The fifty percent outside church influence is a threat to democracy unless we do something about religion. . . . We need to develop a public awareness to the need of a religious awakening."

Howard Coonley, New York: "Business must not choke the sources that enrich life, but must increase the social implications in all areas of business life. . . . Business and religion must not be separated and cannot be without loss to each."

Taking religion "out where people live" will be the theme of a series of 130 one-day conventions to be held during April and May throughout the nation, with nine different teams of at least eight people each working simultaneously. This is the first "local area" step in the far-reaching United Christian Education Advance, which was initiated at this February meeting. In order to reach every church, home and

community with the teachings of Jesus, careful planning and the full devotion of laymen as well as professional religious workers will be called upon. Each denomination will work out its own plans for reaching this objective, and will utilize leadership within its own church as well as outside leadership.

The call of United Religious Education Advance is the call of Protestantism to all Christian forces for an awakening of effective personal evangelism in the home life, the church and the community, and finally reaching throughout the entire country.

ROScoe C. COFFIN.

Minneapolis, Minn.

SUNDAY SCHOOL LESSON

(Continued from page 126)

that since we are animals there is nothing to do but behave as animals. On the other hand, the Christian philosophy is built around God-men, and Winifred Kirkland finds good ground for her belief in immortality in the lives of such men as Grenfell, Kagawa, Schweitzer and our own Henry Hodgkin. She says they lived like Jesus, "who lived every moment of his earth-life as if he expected to live forever."

As Friends we profess belief in the incalculable value of human personality. How much do we determine that value by its bearing on man as a continuing expression of the Spirit of God? What is it we want most to do in working for the good of others?

First, we want to help them find the right relationship with God. It is hard to know how to give this help but the desire to do so is vital. George Fox found the light without the direct help of man. We can make known that possibility and we can set the example by righteous living.

Besides these efforts for spiritual responses, our concern must be for the whole of Christian personality. We want all people adequately fed, all dealings done in friendly cooperation, all races living together peacefully with educational opportunities for all, and we want all men to have the right of using their God-given faculties. We want all these things because they help make up the fiber of human existence, and because from the Christian atmosphere in which they develop there comes something of a spiritual carryover in the life to come.

Thus in the work of building up the whole of Christian personality, we may feel satisfaction in carrying out Paul's exhortation to be steadfast and abound, since our "labor is not in vain in the Lord."

HOMER J. COPPOCK.

Chicago, Illinois.

FRIENDS C. P. S. STAMPS AND CERTIFICATES

Friends Civilian Public Service certificates and stamps are issued to those who make *cash* contributions to the support of the Friends Civilian Public Service program. This program is entirely supported by the free contributions of the men in camp, their families, the churches to which they belong, the members of the historic peace churches and others who believe in the right of conscience.

Possession of these certificates and stamps by individuals who cannot conscientiously participate in the financial side of the military program indicates their eagerness to support an alternative program of constructive service to their country and their fellow men. These certificates and stamps are not officially recognized by the United States government as alternatives to defense bonds and stamps, but they are significant to the extent that they represent genuine sacrifice on the part of the contributors, and support to national service which they can conscientiously give.

Neither the certificates nor the stamps are redeemable. Their only dividend is satisfaction in a service of good will rendered in behalf of human freedom and welfare.

Certificates are available in denominations of \$10, \$25, and \$35. They will be issued in amounts larger than \$35 upon request. Stamps are available in denominations of 10c and 25c, along with booklets providing space for ten stamps. These may be exchanged for certificates when a sufficient number of books are filled. Ten books of 10c stamps or four books of 25c stamps will entitle a contributor to a \$10 certificate. The stamps are intended especially for use by those who wish to make regular weekly contributions through their school, college, meeting or Sunday School.

Certificates and stamps may be secured from the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa., the Pacific Coast Branch of the A. F. S. C., 544 East Orange Grove, Pasadena, California, from Friends' schools and colleges, the committees of the Yearly Meetings charged with collecting funds for Civilian Public Service, and from others authorized to receive funds for this purpose. To be valid the certificates must be signed by those authorized to receive contributions for Civilian Public Service.

"Think seldom of your enemies, often of your friends, and every day of Christ."

RECOGNITION DINNER FOR WILLIAM C. TABER

Known to his friends as the "maker of records," William C. Taber was recently honored on his eighty-fifth birthday by the Lafayette Avenue Friends Meeting in Brooklyn, New York. Some sixty Friends attended the dinner, at which time he was praised for his spirit of helpfulness and friendliness as well as for his influence on the Society of Friends.

Several present spoke of the spiritual influence he has exerted through the years, of the soundness of his judgment in church matters, of his loyal concern for the betterment of society, and of the genuineness of friendship and the sympathetic aid he gave those in need. Among these Friends were W. Glenn Roberts, former pastor, now Associate Secretary to the Brooklyn Church and Mission Federation, and Arlando and Viola Marine. Melvin Carey, President of the Young Friends, spoke for the younger generation. Lin Tin Yet, for many years interpreter for the Brooklyn Meeting's Chinese Sunday School, spoke feelingly of William Taber's kindnesses to the Chinese in Brooklyn. Eleanor W. Taber spoke most effectively for the Monthly Meeting, while Charles G. Cook, president of New York Yearly Meeting's Board of Missions, told of Will Taber's contribution in that field. A fine letter in poetic form was read from Edgar T. Hole.

A birthright member of the New York Meeting, William Taber's letter was transferred while he was still an infant to the newly organized Brooklyn Meeting. He is the only one now actively concerned in Meeting affairs who has held a continuous membership through the seventy-five years of work and worship there. For the past thirty-five years he has been an Elder; he has served as Sunday School Superintendent and Chairman of the Finance Committee. He served in New York Yearly Meeting as Chairman of its Board of Missions for some forty years; and has long been a member of the Five Years Meeting Mission Board.

At the age of twenty, Will Taber went to work on the New York *Herald*, of which his father was Market Editor. When his father resigned six months later, his young son was chosen to succeed him. At twenty-five he became market reporter for the Urner Publishing Company, now the Urner-Barry Company, and for fifty-one years he edited the butter market. For the past twelve he has been president of the Urner-Barry Company.

"Will Taber's life has reached out to the far corners of the world. Through

the inspiration of his counsel and his personality he has lifted the business ethics of America far more than has the average business man. He has maintained a steady concern for the advantage of his city, subsidizing with thoughtful stewardship the various agencies for good that operate in our midst. He has made his imprint large upon our Religious Society of Friends."

MISSION OF RUFUS JONES IN SEATTLE AREA

A belated report has come of an intensive ten day mission conducted in and around Seattle, Washington, in January by Rufus M. Jones. By this visitation it was hoped that Rufus Jones might interpret and present Quakerism more fully to the Pacific Northwest, and that his coming would bring inspiration and stimulation to Friends and non-Friends alike.

In planning his engagements, the needs and interests of Washington University students, faculty and community, of the larger Seattle community, and of the neighboring cities of Everett and Tacoma were considered, as well as the various Friends communities. At every point where cooperation was invited it was offered generously and spontaneously. Approximately twenty-one different engagements were held during his visit, from January 11 to 19. The aggregate attendance was upwards of 3500.

The privilege of knowing and sharing with Rufus Jones his great insight and quality of living was a rare opportunity. Also his visit helped interpret the Society of Friends to the wider community group—not so much by talking about Quakerism, as by example and revelation of the basic principles of Quaker thought and belief. The new and deeper understanding of Quakerism opens the way for wider service and challenges these Friends to maintain this renewed realization of the quality and intensity of the Quaker way of life.

SPRING AGAIN

The air is warm with Spring
And I with love.

But yes, I hear your cry of "Shame—
'Tis war that fills the world:
You fools who dream of love are self-
deceived!"

And I sorrow for your blindness;
Your dark hours of not knowing
How war is just this year or next,
While Spring comes every Spring
And love is always.

ADENA JOY.

Oswego, Oregon.

ON THE PHILOSOPHY OF DOING WITHOUT

BY HENRY M. VORE
(In Unadilla Friend)

We may like it or we may not. We may think it necessary or we may not think it so. The fact remains that we are going to accustom ourselves to doing without a lot of things that we have been used to having and have thought absolutely essential to our well-being.

Now I am not going to like it any better than others so I have been wondering whether there is anything I can do that will make it less difficult. By observation and hearsay and perhaps some introspection I have arrived at some conclusions that I believe are going to be helpful, and if anybody can derive any benefit, I shall be glad.

In the first place, one of the hardest things to bear is the mental anguish that occurs *before* the privation occurs. If I can eliminate the fuss and worry that some others are engaging in, well, that will be something anyway. This furore seems to be largely directed against those who are in authority and are making the restrictions. I assume they know what they are talking about.

Now as to the matter of sugar. This is the week we are to get our rationing cards I suppose. Now I haven't been doing any worrying before time but I've been experimenting a little and I find that one spoonful of sugar in a cup of coffee or a helping of oatmeal, after you accustom yourself to it, is just as good as the one and one-half in coffee or the three in oatmeal that I have formerly used, and I have no doubt that it is really better for me. That and the likes of it will take care of the sugar situation in our household.

I suppose the transportation problem is what will hit us hardest. It's not too soon to think what we are going to do when our tires are worn out. Editor Ed. Eastman of the *American Agriculturist* says he is now walking to his office instead of driving his car as he has always done and finds he enjoys it and feels much better. "Quintus Quiz" of the *Christian Century* says the only way to go to meeting is to walk as that exercise puts one in the "frame of mind" for worship. I don't know what he would do if he lived all the way from two to thirty miles from the meetinghouse.

Of course we all know that every mile of travel we save now removes a little farther from us the day when we shall all be afoot or on horseback or in carriage or wagon, if any such things can be found.

Anyway, I'm glad I have two fairly good horses.

Unadilla, New York.

IOWA Y. M. SHORT COURSE FOR PASTORS

When the pastors of Iowa Yearly Meeting gather at William Penn College for their annual Short Course, they enjoy a time of fellowship and good cheer, as well as the inspiration created by the program.

The days spent there this March, 9 to 13, were full of good things which build the whole person—things which make one stronger to meet the problems of life in these times of stress and strain.

Dr. E. H. Stranahan, Dean of the College, acted as both engineer and brakeman, and the instructors succeeded well in keeping up the steam.

Russell E. Rees, pastor of Chicago Monthly Meeting, brought many original and timely thoughts in his studies of the familiar parables, the Sower and the Seed, the Ten Virgins, the Good Samaritan, and the Prodigal Son. His evening addresses, "Brave New World" and "A Church for Giants," called for a definite facing of facts in our modern, war-torn world.

The American Friends Service Committee was represented on the program by Philip E. Jacob, who set forth clearly in two addresses, the message of Friends and the service of Friends in war time. He spoke of the new problems arising, also the encouraging factors which have developed since America entered the war. He was accompanied by Max Burke who advised of the splendid program being planned for the Institute of International Relations to be held at Grinnell in June, and especially encouraged all pastors to attend.

Dr. Stacy, of the "Iowa State College Extension Service," gave two addresses on rural church activities.

We were favored by contributions from members of the College Faculty. Esther Stranahan, head of the Department of Religion, gave two instructive periods with a student demonstration. Cora Mattison, Professor of English, in her talk on "Literature's Value for Pastors" suggested classified lists of good reading material. Alice Moe, of the Department of Speech, presented with sparkling humor, "The Pastor as an Effective Speaker." Dr. Heald, of the Department of Psychology, in his hour on "Youth Guidance" was entertaining and instructive. And Dr. Stranahan gave three splendid lectures on "What to Preach," "The Effective Sermon," and "The Interesting Sermon."

Three interesting forums were led by Charles F. Thomas, Orval Cox and Richard R. Newby, respectively, on "Long Time Planning," "Recruiting Leadership" and "Training Leadership."

On Thursday evening we were guests

of the College in a concert on their Artists Course, given by the tenor soloist, Russell Horton.

The address by Pres. H. E. McGrew on Monday evening in the lovely drawing room of the Women's Residence Building, and the morning devotional periods held in the same room each day, were the times which brought us most consciously into a sense of the Master's presence.

As we departed for our separate homes on Friday afternoon, it was with a deep sense of gratitude for a splendid week together as guests of the College faculty and students.

ANNA ALBERY.

Newton, Iowa.

ENGLISH FRIENDS UNIFY RELIEF SERVICE

Friends War Victims Relief Committee was re-established under the Meeting for Sufferings of London Yearly Meeting in November, 1940, to assist civilians in different parts of England, suffering because of the heavy bombings. The Friends Ambulance Unit was also re-established, as an independent organization, in September, 1939, for the purpose of sending conscientious objectors abroad. The first Unit expected to go to Finland, but was unable to go beyond

Sweden, where they remained for several months until permits were given them to travel to Egypt by way of Moscow, Odessa, Istanbul and Haifa. Difficulties of travel have limited the areas of foreign service for members of the Unit and 200 of them have been working in England with the Friends War Victims Relief Committee.

It has seemed practical to amalgamate the work of the War Victims Relief Committee and the Friends Ambulance Unit in England into one service. At the Meeting for Sufferings on February 6, this amalgamation was approved, and the one organization will probably bear the name of Friends Relief Service. Friends Ambulance Unit will continue to be a separate organization for service abroad.

CHANGE OF DATES FOR WILMINGTON Y. M.

Because of a conflict of dates involving many Wilmington Yearly Meeting Friends, the time of the annual sessions has been changed. They will be from August 14 to 19, with the Meeting on Ministry and Oversight on the 13th.

This year marks the completion of fifty years for Wilmington Yearly Meeting, and it is planned to observe the event in some way.

Books for Lent and Easter

Conquest of Death

A Christian Interpretation of Immortality

F. Townley Lord

With an appreciative understanding of the concern the question of immortality gives to people in both war and peace time, Dr. Lord discusses the multiphased historical and scientific attempts to explain *What Lies Beyond the Grave?* Then, the Christian doctrine of immortality receives careful and detailed explanation. The author shows that it has withstood and continues to withstand all attempts to distort and discredit it.

\$1.50

Is the Kingdom of God Realism?

E. Stanley Jones

What is the Kingdom of God like as a Kingdom of Fact? The author explores this question and devotes his energies to a discussion of the master-plan or workable way of life, which is all pervasive and all-inclusive, grounded in the very nature of man and the universe. Among his topics are: "Was Jesus a Realist?" "Life's Answer from Life," "The House Divided," "Resentments and Hate Produce Disease," and "The Dethroned Powers Who Rule."

\$2.00

In the Shadow of the Cross

By Frederick K. Stamm

Here is a thrilling picture of Jesus, the Pioneer, and the daring of His preaching. As the world moves in the shadow of an era of trial and turmoil, the true significance of Christ's sacrifice on the Cross gains new emphasis in our daily lives.

\$1.50

Living Under Tension

By Harry Emerson Fosdick

Here are twenty-five sermons, yet the word "sermons" cannot adequately describe them. Like their author, they are unique. They are intellectual and spiritual adventures which sweep widely through human problems in a time of tension and bring sympathy, understanding, and inner fortification. Rich in thought and vivid in expression, with an amazing closeness to human experience.

Harry Emerson
Fosdick

Living
Under
Tension

HAUTER & BROTHERS - ESTABLISHED 1917

\$1.50

FRIENDS BOOK AND SUPPLY HOUSE

Richmond, Indiana

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

GOD STILL ABLE TO TAKE CARE OF THE RESULTS

Editor, THE AMERICAN FRIEND:

During these times as in the past when the tension of war runs to a high pitch, many individuals who have previously proclaimed their belief in the power of spiritual weapons and in the way of love have now lost this viewpoint. Many have sincerely arrived at the conclusion that due to the threat of foreign oppression, the philosophy of pacifism simply will not suffice.

Many of these individuals have been greatly influenced in this change of belief by first hearing it proclaimed by their church; then by their favorite religious radio program, by well educated speakers, and finally by a like change of feeling on the part of relatives and close friends.

The two-fold prevalent feeling with many of our Christian leaders seem to be this: first, that we are justified in using force because Christ did, and secondly that before we can continue to exercise our right of freedom of worship or before we can spread Christianity to belligerent nations, we must restore law and order throughout the world, using "the only language which they understand."

Anyone attempting to use the New Testament to justify war will invariably quote John 2:15 (King James Version). "And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables."

Because these words are used by so many to justify war, let us consider the following points. First, if one attempted to drive a group of cattle or sheep anywhere he would need a whip or club of some kind. (The passage in the Weymouth translation reads, "He plaited a whip of small rushes.") However, there is no evidence that he struck any of the men; rather it was their own guilty conscience that caused them to leave the temple. How could any one man with only a "scourge of small cords" generate enough force to drive a whole group (we do not know how many) of men and animals anywhere? Furthermore, it would certainly require a great stretch of the imagination to compare this instance in the life of our

lord with the *violence of killing* which is war.

The other point is in regard to the advisability or necessity of protecting our way of life (in which is included freedom of religion) now, so that we may have it to enjoy later on.

Let us consider what probably was in the mind of Christ at the time of his prayer at Gethsemane. His teachings of the way of love had seemingly been in vain. Conditions in general seemed to be worse than ever. Even his chosen friends deserted him. The future of Christianity certainly seemed to be enveloped in darkness and obscurity. However, here was one man by whose actions his apparent earthly downfall was to be perpetuated. Then if ever in the history of mankind was an occasion to use force—to do away with Judas so as to "defend" the doctrine that he had barely started.

But no, his vibrant faith in the fact that God will take care of the *results* after we are given completely to his will made him steadfast in facing the cross.

This same type of faith is still available to us today. God is still able to take care of the results.

MERLE O. BRAUER.

Minneapolis, Minnesota.

THE OTHER ALTERNATIVE

Editor, THE AMERICAN FRIEND:

There is one alternative that Elton Trueblood does not sufficiently emphasize in his consideration of Perplexities in War-Time, and that Charles Morrison has failed to take note of in his *Christian Century* editorials. Nothing seems to me more important in the clash of empires, the tumult of war and garments rolled in blood—with persons inside the bloody garments—than to maintain and carry on an experiment with another way of life, which incidentally happens to be Christ's way of life. If you see clearly the importance and significance of that experiment, and if you are dedicated to the preservation and maintenance of it, especially when everybody else has been swept into the maelstrom of human slaughter and its attendant evils and moral confusions, then that may quite properly tower in your mind and conscience above everything else on earth. If there are no spiritual volunteers in the crisis to bear testimony to the truth and splendor of

this brave experiment, for which Christ lived and died, and to which the Society of Friends has for three hundred years been committed, then the victory of arms, by the successful bombing of cities and sinking of fleets and destruction of armies, can hardly save the faith of the ages.

Some of us must love it enough and feel its divine appeal enough to stand by it through thick and thin and risk everything for the maintenance of it. It all hangs in the last resort on just what is the supreme loyalty of the soul, on what captivates the imagination. If that loyalty is centered on continuing unbroken this spiritual experiment, the positive—not negative—exhibition of this way of life, all other perplexities fall away before it and *this one thing* becomes the goal of life. *I cannot do otherwise.*

RUFUS M. JONES.

Haverford, Penna.

ON TREATMENT OF PRISONERS

Editor, THE AMERICAN FRIEND:

As Americans and the British are now being taken prisoners by the Japanese soldiers, stories of the brutality of the Japanese are attracting increased interest.

Arnold Vaught, a Friends missionary, reported the following to the Associated Press at Chungking, China: "As the Chinese troops marched past the Kowloon Y. M. C. A., they begged for water. People who ran to give them some were driven away by the Japanese who threatened them with bayonets. In camp they had no food for two days. There were no latrines and the prisoners were not given any tools to make them with. Officers and soldiers were put together and no communication was allowed with the Japanese general."

Chester Holcombe, a Far East news writer, told in the Los Angeles *Times* of seeing one hundred Chinese prisoners hobbling down the street in Hankow chained together. They hobbled because each man had one foot cut off at the ankle. The Japanese were making sure they would never be able to take up arms again.

Under the rules of the Geneva Convention, prisoners of war are to be treated kindly by their captors and their persons respected. Also they are to be located out of the battle zones, they are to have proper food, and are not to be put to any work which will bring ridicule or disrespect.

In my opinion, Friends who want proper treatment for war prisoners should write our State Department and request that a protest be made to the Japanese Government.

HENRY RISING.

Los Angeles, California.

QUAKERDOM AT LARGE

Edwin and Marian Sanders, graduates of Earlham College and former members of the Pacific College faculty, Newberg, Oregon, have accepted service as directors of the year-round work camp at Indianapolis, Indiana. While Ed was in the C. P. S. camp at San Dimas, California, last year, Marian was engaged in the Pacific Coast Branch of the A. F. S. C. in Pasadena.

* * * *

Word has come that Emilie Fogelklou Norlind, a distinguished member of the Friends group in Sweden, has recently received the doctorate of *honoris causa* at the Bible jubilee of the University of Upsala. This recognition was the more significant from the fact that as a Quaker and pacifist she has been excluded from much of the official activities in her country since the outbreak of war in Europe.

* * * *

A cable was received on March 17 from Dr. Robert McClure, Kweiyang, China, director of the China Convoy of the Friends Ambulance Unit, bearing the terse and welcome message, "Simkins on way to Chengtu." Readers will recall that following their rescue from a torpedoed ship in Malayan waters, Robert L. and Margaret T. Simkin, who suffered some injury, spent a few weeks in the hospital at Bassein in Burma.

* * * *

Alfred B. Jacob, a member of West Chester Meeting, Pennsylvania, has been appointed Instructor in Spanish at Dartmouth College. Following his graduation from that institution in 1931, he spent some years in England studying at Woodbrooke and Oxford University, specializing in Modern Languages. From 1936 to 1940 he and his English wife did emergency war relief work in Spain under the auspices of the Friends Service Council.

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Two Pacific Coast Friends contributed articles to the spring number of the quarterly magazine *Christendom*, an ecumenical review published by the American sections of the World Conference on Faith and Order and the Universal Christian Council for Life and Work. Floyd W. Schmoe of the University of Seattle presents a particularly comprehensive and illuminating article on "Japanese Americans and the Present Crisis." It is the most helpful and informing statement on this question that we have seen. D. Elton Trueblood of Stanford University contributes an excellent philosophical presentation on "The Christian Ideal for Man." Pictures of our contributing Friends, ac-

companied by brief biographical statements, appear in the magazine.

* * * *

Edwin and Molly Morgenroth of Westtown, Pennsylvania, have accepted an invitation to join the staff of the Midwest office of the American Friends Service Committee in Chicago. Edwin Morgenroth is a member of the Social-Industrial and Peace Sections of the A. F. S. C. and a member of the Work Camp Committee. Last year he and Molly Morgenroth were directors of the Migrant Work Camp in Delano, California. The Morgenroths will go to Chicago about April 1st, as soon as he can complete his duties as Assistant Principal at Westtown School.

* * * *

Among members recently welcomed by West Richmond, Indiana, Meeting is Krum K. Jordan, who has come to Richmond as Director of the Health and Recreation Department of the City Y. M. C. A. He is a Bulgarian, being educated in the American College in Bulgaria with postgraduate work in other European universities. He met his wife, an American girl, in his native country where she taught in the American College. On the background of this international experience the Jordans have an understanding appreciation of European cultures and are world-minded and humanitarian in their sympathies. They have received a warm welcome from West Richmond Friends, with whom they feel thoroughly at home.

* * * *

"Indiana Redhead" is the title of a fine illustrated feature story in the March 21 issue of the *Saturday Evening Post*. Specifically, it is the story of the propagation and marvelous success of the red rose, "Better Times," produced by Joe H. Hill, a Richmond, Indiana, Friend, which is credited with having rescued not only the Richmond Hill companies but florist growers everywhere from the depths of the depression. More generally, the article presents the history and activities of the Hill family which "has maintained top rank in America for fifty years. Bunched together under the banner of three corporations at Richmond—the E. G. Hill Company, the Joseph H. Hill Company and the Hill Floral Products Company—are sixty-four greenhouses, covered by 1,600,000 square feet of glass that protects thirty-five miles of concrete benches where the roses grow." The writers of the article, while dealing especially with the present work of Joe Hill, pay tribute to his father, the late E. Gurney

Hill, and to the latter's sister, Sarah Hill, remembered as "a national figure in roses." Aside from the personal references, the article is greatly informative of the processes of floral culture. Indiana and Indiana Friends are certainly getting the breaks lately in this national magazine.

* * * *

On the front page of the February *Bulletin* of the Church Committee for China Relief appears a picture of Arnold B. Vaught of Chungking, as Chairman of the West China Coordinating Committee which handles all funds sent by the Church Committee for relief in that vast area of need. The *Bulletin* publishes a cablegram from Arnold Vaught telling of the allocation of the \$100,000 recently received. In this connection it should be announced that April 12 has been designated as China Relief Sunday in this country. A goal of \$7,000,000 for civilian relief in China has been adopted as the objective of the 1942 campaign. Christian ministers everywhere are asked to share with other leaders in American life in achieving success in this demonstration of the friendship and compassion of the American people for the suffering people of China.

NEWS OF OUR MEETINGS

On March 10 a meeting of the New York Friends Center was addressed by Robert Lee Humber, who spoke on the subject of a federated world community. As contrasted with a league of the nations, he advocates a federated world government and is seeking the passage of resolutions by the legislatures of our States favoring the federal plan as a necessary political basis for an adequate world order.

* * * *

On the initiative of Chester B. McKean, pastor of the meeting at Traverse City, Michigan, the Ministerial Association of that area, of which he is Chairman, recently sent a letter to President Roosevelt asking him to prevent the waste of the nation's food and materials in the manufacture and sale of intoxicating liquors. Copies of the letter were sent to the United States senators from Michigan and to other ministerial groups, encouraging the latter to such action as they may wish to take. (We wonder why such a letter from a ministerial group placed the sole emphasis on the conservation of material resources "so necessary to the maintenance of our armed forces and our people," without raising the moral issue, particularly as

it relates to the welfare of the men in the army.—EDITOR.)

* * * *

A box of clothing awaits shipment to the American Friends Service Committee in Philadelphia, write the women of Union Street Friends Church in Kokomo, Indiana, who have been busy some time in sewing and making ready the clothing. The box contains 120 articles of new children's clothes, four large comforters and seventeen small ones, and 240 reconditioned garments for adults. Money for this work was contributed by members and interested friends, and already work has been started on garments for the next box, which they hope to ship soon.

* * * *

At Dublin, Indiana, on February 28, Quarterly Meeting sessions were held, with an especially helpful day for Elders, overseers and pastors. During the meeting on Ministry and Oversight, Edward Linton of Mooreland led the discussion. Murray C. Johnson's message at the worship hour concerned the origin of Elders in Friends meetings, their manner of selection, present duties and relation to the pastor. John Hill sang beautifully, "Beneath the Cross of Jesus." Following the lunch hour, in addition to the regular business, brief, helpful messages were given by other visiting Friends. Murray S. Kenworthy spoke in behalf of the United Budget and missions; Amy J. Marvel, President of the Missionary Union, spoke of mission needs and the approaching sessions of the Mission Board in Richmond.

* * * *

One high spot of Pleasant Plain Quarterly Meeting held at Richland, Iowa, in February was the address given Saturday by George Belknap, one of the missionaries en route to Africa on the shelled and torpedoed steamer *Zamzam*. George Belknap described vividly the sinking of the steamer and the subsequent rescue by the German raider, telling of the very human treatment of their family at the hands of the German officers. Another important part of the sessions was the message of Nora Craven, pastor at Pleasant Plain, on the relation of Christ and his church. Willis Craven, co-pastor at Pleasant Plain, spoke to members of the meeting on Ministry and Oversight on the subject of baptism with the Spirit. Max Burke addressed the Young People's group on Sunday afternoon.

* * * *

Friends of Glens Falls, New York, are unanimously happy in welcoming Cecil E. Pearson as pastor of their meeting. Together with his wife, Mary Pennington Pearson, and their two daughters, Bertha May and Esther, Cecil Pearson takes over the leadership at Glens Falls immediately following a pastorate in a

ADMISSION OF FRIENDS' CHILDREN

To complete the 1942-43 enrollment, a selection will be made from applications received before Fifth Month 1st. Until then, places will be held for Friends' children; thereafter they will be given preference on the waiting list.

Children of Friends may enter any class, but applications for the junior and senior classes cannot be considered after Fifth Month 1st. Applications for scholarship assistance should be submitted to the Committee before Fifth Month 1st.

Consultation at the school or inquiries by correspondence are invited.

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Congregational church at Berkeley, Massachusetts. Previously he has led Friends meetings at Clinton Corners, N. Y., and Lynn and Somers, Mass., and for several years was associated with the Morgan Memorial Settlement and Goodwill Industries, Boston. . . As an expression of their welcome, 125 Friends attended a reception in honor of the Pearsons on March 12. A musical program was presented followed by a social hour. Pauline Eddy, Clerk of the meeting, gave the Pearson family a genuine and hearty greeting from the Glens Falls Meeting and community.

* * * *

Honoring their Sunday School teachers and workers, Muncie, Indiana, Friends held a banquet on March 3 at Friends' Memorial Church. Long tables were tastefully decorated with spring flowers and white tapers. The theme of the evening was "Builders," with Lida Jones presiding as toastmistress. Around this theme were centered talks by several members of the Sunday School staff—Naomi Pyle, Wayne McCreery, Earl Antrim, Gail Austin, Vera Norsworthy, and Claude Williams. William J. Sayers concluded the program, speaking on "Dedication." The director of the orchestra, King Norsworthy, had charge of the music, and Laura Hastings led the group in singing. In addition a quartet offered one number. For the benediction the entire group sang prayerfully, "Let the Beauty of Jesus Be Seen in Me." The entire evening was one of inspiration and everyone felt a stronger desire to be of greater service in these present days.

PACIFIC COAST FRIENDS GIVEN A HAND

In writing of the distress of the Japanese on the Pacific Coast due to the evacuation orders, Allan A. Hunter, in his regular correspondence in the *Christian Century* for March 18, has this to say of the Friends who are helping the unhappy people to get adjusted to the situation:

"The delightful thing about the Quaker

ers is that they don't waste their time in righteous indignation over such things. After doing what they can politically, they take off their coats and cheerfully begin where they are to alleviate some of the suffering and to plant seeds of hope in the spirit of the sufferers. Last week, with the Baptists and volunteers from many churches, the American Friends Service Committee assisted more than 100 Japanese families to leave Terminal Island, when they were ordered to get out within a few hours. Today these evacuees are being temporarily taken care of in three Quaker hostels quickly but efficiently improvised, as well as in two Buddhist and two Baptist hostels. G. Raymond Booth is secretary of the Pacific coast branch of the A. F. S. C. Miss Esther Rhodes, former missionary in Japan, is heading the evacuation work of the Japanese. The immediate task is to get food and games to the evacuees now being housed in and around Los Angeles, and to arrange storage facilities for furniture the evacuees will have to leave behind."

FOR FRIENDS VISITING PHILADELPHIA

Friends from other Yearly Meetings are requested to inform the Secretary at 304 Arch Street when they expect to be within the limits of Arch Street Yearly Meeting, Philadelphia, so that the Hospitality Committee of that Meeting can make arrangements for their entertainment, and supply information about particular meetings.

Our Yearly Meeting sessions open with a meeting of Ministers and Elders at ten o'clock, 3-28-'42, at Arch Street Meetinghouse. On that afternoon and evening the two Philadelphia Yearly Meetings will hold joint sessions. Our business sessions begin 3-30-'42 at ten o'clock.

We extend a cordial invitation to Friends to attend Yearly Meeting and to come to our meetings at other times as way opens.

ANNA HARTSHORNE BROWN,
Chairman, Hospitality Committee.

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Church School—9:30 a. m. Meeting for Worship—10:45 a. m. Errol T. Elliott, Minister.
Telephone, Riley 5224.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meeting-house, 221 E. 15th street, First Day at 11:00 a. m. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone EV. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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THERE IS A SIMPLE TEST

If war has any value it lies in this: that one rises to heights of unselfish sacrifice undreamed of during normal times. The nobler nature within us stirs during times like these. If we are not to be ashamed, we must sacrifice in like manner. There is a simple test which we can use to determine whether we are sacrificing: how much discomfort and inconvenience have we voluntarily undergone *today* in order to do the hard dirty work which would never be done without our doing it?—Ann Arbor Meeting *Bulletin*.

BIRTHS

KENWORTHY—To Carol and Mary Louise Kenworthy, on March 1, 1942, at Washington, D. C., a son, Lee Hadley.

DEATHS

BARKER—On February 5, 1942, at his home in Sheridan, Indiana, John Gurney Barker, aged 81. He was a birthright Friend and an elder in the Sheridan Meeting. Funeral services were held at the meetinghouse on February 8, Mary Hiatt in charge, assisted by Burnie Cook and Austin Osborn.

BEDE—On February 27, 1942, at his home in Whittier, California, John J. Beede, aged 85 years. He was born

September 10, 1856, in New Hampshire, near Amesbury, Massachusetts. At the age of 25 he went west to LeGrand, Iowa, where he met and married Alberta Farquhar. After pioneering for ten years in northwestern Nebraska they moved to Whittier in 1896. To them were born three children, B. Willis, Lillian E. and Arthur H. Beede. Later they adopted a Japanese baby girl, Masami. During his active life John Beede was devotedly interested in the work of the church. Funeral services were held on March 3rd, O. Herschel Folger and David E. Henley in charge.

TATUM—On February 25, 1942, at her home in Yonkers, New York, Viola Sawyer Tatum, beloved wife of David S. Tatum, in her seventy-ninth year. A native of Breesport, N. Y., for the past twenty-two years she had lived in Yonkers. Surviving besides her husband are two sisters. Funeral services were held at her home, with interment at Yonkers.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois.
57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for 11 a. m. Worship, Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

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